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IN THEIR TIME

Lucy Rider Meyer (1849-1922)
and
Josiah Shelley Meyer (1849-1926)

ONE HUNDREDTH ANNIVERSARY

Chicago Training School

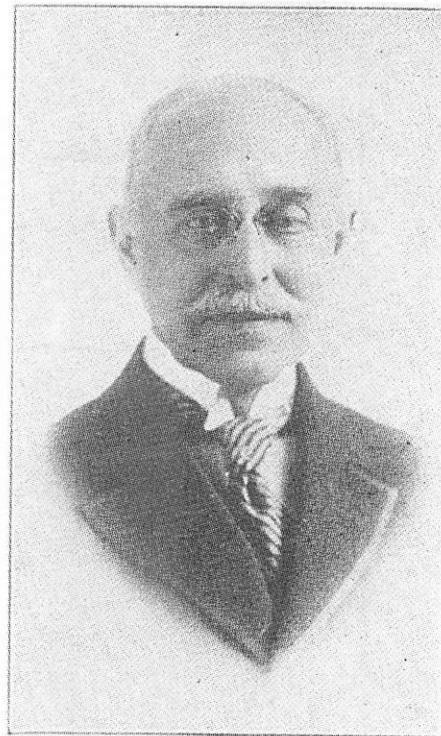
1885-1985

Compiled by
Irva Colley Brown
1930 Graduate

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California



Lucy Rider Meyer



J. Shelly Meyer

Founders



Louis F. W. Lesemann
President, 1918-1941

I will narrate this story as it took place, thought by thought, action by action. You will read it as a succession of highly dramatic happenings in the lives of two Methodists.

I have chosen to narrate these events chronologically, which adds up to an almost unbelievable story of romance, hard work, and fulfillment of a dream.

The chronology of events has been gathered from the following sources:

High Adventure - Miss Isabelle Horton, 1928

The Builders - Miss Isabelle Horton, 1910

Some Little Prayers - Lucy Rider Meyer, 1907

Everybody's Gospel Songs, edited by Lucy Rider Meyer

Archives of Chicago Training School - 1885-1966, including

- Josiah Shelley Meyer's typed account of the Chicago Training School story, written shortly before his death; only one copy in possession given to Irva Colley Brown in 1965, retrieved after a fire at Deaconess Home in Milwaukee.

Diary--scrap book--of Mrs. Meyer found by Alfred Merrington among piles of papers to be burned in 1934.

Personal letters of both Mr. and Mrs. Meyer--some never circulated, given to Irva Colley Brown from recipients.

Bulletins, pamphlets, and tracts in archives at Garrett Evangelical Theological Seminary, Evanston, Illinois.

Personal stories sent to Irva Colley Brown (1965-1985).

This in essence is the story of two restless individuals who started early in life climbing mountains. When they reached the mountain peaks, they saw visions; and, believing in those visions, they set about making them a reality in their lives and in the lives of all who came in contact with them.

They did not linger on the mountain peaks, as frequently happens to many who are overcome by the experience; no, they did not retire after their mountain top experiences--they remained fulfilled to the end of their earthly lives.

This is a chronological story of what developed in their lives (and later in the lives of countless others) as they started back down the mountain,

facing every challenge that the visions had presented to them. They were wholly absorbed in fulfilling the visions they had seen, and this mission continued to the completion of their earthly sojourn.

In presenting this story, I am in no sense imposing the past on the present, but I hope we can celebrate together the presentness of the past. At the end, I believe this encounter with the past can produce new experiences for each of us (and others who may read it in years to come) as we participate in bringing new ideas into reality for all peoples and all conditions we may face.

It can be rewarding for Methodists in particular to consider their "roots," a popular pastime for many today. The United Methodist Church is a composite of many institutions we have come to accept, possibly giving little thought to the romance of their beginnings.

All of the events in this story have made an invaluable contribution to the history of the Methodist Church and its movements, a period of 33 years in which 40 institutions came into being. Some were reconstructed, others were fostered.

There were 10 hospitals, 2 Old Peoples' Homes, 4 homes for business women, 7 schools and 12 deaconess' homes, 1 rest home, and 4 orphanages. Seven of these were in the city of Chicago and its surrounding suburbs; many of these institutions stand today as a memorial to a very great lady, Lucy Rider Meyer, and her husband, Josiah Shelley Meyer, known primarily as the founders of The Chicago Training School for City, Home and Foreign Missions, now for the past 51 years an integral part of the Garrett Evangelical Theological Seminary, Evanston, Illinois.

Mr. and Mrs. Meyer were born in the same year, 1849. Lucy J. Rider was born in New Haven, Connecticut; Josiah Shelley Meyer was born in Quaker Town, Pennsylvania. Although they were widely separated during their formative years, destiny had a unique way of bringing their souls together for a cause.

It is breathtaking to feel the pull of Lucy Rider's restless spirit as she started early in life to find her rightful place in the work of the Lord. At the age of 15 (1864), Miss Rider had taught one year in a Vermont high school.

- At this time, Mr. Meyer was serving as a clerk in a store in Philadelphia.

At the age of 18 (1867), she graduated from a Theological Seminary in Vermont.

- At this time, Mr. Meyer was a student in the Bryant and Stratton Commercial College in Philadelphia.

At the age of 21 (1870), Miss Rider entered Oberlin College as a junior with advanced grades because of "much self study." This was the year Oberlin opened its doors to women. In a sense, this may also be the story of the beginning of the liberation movement for women.

- At this time, Mr. Meyer became a bookkeeper in Chicago.

At the age of 22 (1871), Miss Rider entered the Women's Medical School in Philadelphia to prepare for missions. At the end of her second year, her schooling was interrupted by the sudden death of the young man she was to marry; he had succumbed to cholera. Both had been preparing for medical missions to a foreign land.

At the age of 24 (1873), she left school and returned to her Vermont home for "healing and re-direction of her life." (Years later, a poem dedicated to this love was found among her manuscripts.)

After returning to her home, she entered into Sunday School teaching. She published Bible Quizzes and Sunday School Lessons, which were clamored for all over the State of Vermont. These brought her needed income for her future endeavors. Later in 1873, she taught in a Friends School in the South; and, on feeling dissatisfied, spoke to a superintendent about her feelings. The superintendent said, "Well, Lucy, if thee has a concern over the matter, thee must make the change."

At the age of 25 (1874), she made her first public address at a Sunday School Convention in Fall River, Massachusetts. Thus her attention was turned to literary work that brought her into contact with the religious thoughts in her day. These contacts were destined to continue to shape her future career and that of thousands of women in this and many other countries.

During this period, 1873 to 1877 (when she was 24 to 26 years old), Miss Rider copyrighted 20 Whisper Songs for children, writing both the words and music. She also became a pioneer in the Chautauqua movement during this period, combining both religion and education.

At the age of 27 (1876), she served as a "first" as a lady principal in the Troy Conference Academy in Vermont. In 1877, beloved by students and faculty alike, Miss Rider was urged to remain at Troy Conference Academy on her own terms; but, restless, she decided to leave at the end of the school year.

At the age of 28 (1877), she entered the Boston School of Technology and specialized in science.

At the age of 29 (1878), she came to Chicago to study Methods of Teaching in the Cook County Normal School.

At the age of 30 (1879), she entered McKendree College in Lebanon, Illinois, as a professor of chemistry; she remained here for the next 4 years.

- At this time, Mr. Meyer was a student in Park College, Parkville, Missouri, and later Secretary at the Y.M.C.A. in Elgin, Illinois.

During her years at McKendree, Miss Rider published her first book, The Fairy Land of Chemistry; all profits from this book were dedicated to the Lord's work! According to Lucy Rider in later years, this book was considered her most successful literary venture and brought her quite a sum of money 20 years later. (Every dollar was used for charitable purposes.)

At the age of 31 (1880), Oberlin College, her alma mater, conferred on her the honorary degree of Master of Arts.

During the 4 years at McKendree College, Miss Rider's interests were growing in Sunday School Work. On weekends she participated in conferences and gave lectures.

Toward the close of the first school year at McKendree (in 1880) came the thrilling announcement that she had been chosen a delegate to the World's Sunday School Convention to be held in London, beginning on June 26, 1880.

She immortalized this experience in a carefully kept, 100-page Morocco-covered journal; this journal was complemented by numerous accounts in periodicals of the day.

Her plans permitted a few weeks' hurried travel through Belgium, Switzerland, Italy, France, then back to London--less than 3 months from start to finish. Several poems written by Lucy Rider while on these jaunts appear in her journal.

A time-yellowed, old-fashioned "album" accompanies the journal. In it are stored tokens of friendships. These are not the formal collections of the professional autograph hunter, but concluding lines from friendship's little notes and letters taken from their settings and pasted into this book of happy memories. These amputated signatures with disrupted sentences clinging to them are tantalizingly suggestive of things we should like to know.

While in Europe, Miss Rider met socially (and intellectually) world famous men and women who became more involved in her life in the years ahead.

- Found in her album were the following names:

- Dwight L. Moody
- Sankey, his "sweet singer"
- William Booth, veteran of Salvation Army
- Frances Willard
- Dio Lewis
- John Wanamaker, the New York financier
- Mary Maple Dodge
- Emily Huntington Miller

- A thick sheet stamped with the embossed seal of the House of Lords bears the signature of the most distinguishable illegibility - "Shaftsbury" (the famous philanthropist, Earl Shaftsbury).

(This album was retrieved from materials intended to be burned in 1934 at 4949 Indiana Avenue, Chicago, and is now being added to the Chicago Training School Archives.)

From London, Miss Rider went to Germany, where she observed a movement of women in action called Deaconesses. She returned to the United States highly charged to do something about the throngs of women who wanted to be "about their Father's business"--but not knowing how or what to do.

So Lucy Rider went about her business, subconsciously in search of a vocation that would liberate women and fulfill their lives.

- While she was awaiting the next step in her life, it is recorded that Lucy Rider prepared a book, Children's Meetings, published in 1884. This book sold well and was last printed in 1928.

At the age of 34 (1883), she resigned from McKendree College to become the Field Secretary of the Illinois State Sunday School Association. This work brought her into contact with Sunday School workers and religious educators of national reputation. She was responsible for raising the standards of Sunday School instruction, all pioneer work with no precedents. But it was a glorious age in which to be alive--those years of the 1880's--the stirring years of the great social awakening.

- She found her place with Frances Willard, who already had found her "place in the sun."
- She found her place with--and developed a close friendship with --Jane Addams, who had become involved in social settlement work in Chicago.
- She found her place with Dwight L. Moody, who was absorbed in visions of an "Institute"--The Moody Bible Institute--which also is celebrating its One Hundredth Anniversary.

The dawn of a new day had come; but, as women pressed forward into church and social activities, their limitations became more and more apparent. There was an urgent need for machinery to develop the power and make it effective.

During Miss Rider's 4 years at McKendree, her thinking was crystallizing toward a permanent school for the purpose of training young women for leadership in Christian work. She discussed her ideas with Dwight L. Moody, Jane Addams, and the leading pastors of the Rock River Conference.

Just to be prepared, in 1883 (at the age of 34), Lucy Rider outlined a plan for a school for religious instruction.

In this same year, the Woman's Home Missionary Society (then the youngest Society of the Methodist Church) celebrated its second anniversary by passing a resolution:

"That a training school for Christian workers should be established...."

They appointed a committee to consider such a resolution. There was much talk about a training school, but it failed to materialize.

At the age of 35 (1884), Miss Rider prepared to leave Chicago for Northfield, Minnesota, where she would teach one term in the Northfield Academy, Dwight L. Moody's school, hoping to make the Evangelist interested in a religious training school for women. Mr. Moody's enthusiasm was not sufficiently aroused at this time. His time was consumed in his plans to open a school in Chicago for the purpose of:

"...raising up a class of men and women who will visit house to house and reach the non-church goers."

The few months in the Moody School in Minnesota made a deep impression on Miss Rider's life. Her subjects there were Bible study and music. The following editorial was printed in a Northfield paper:

Moody's School at Northfield, Minnesota

By Lucy J. Rider

Moody's work as an Evangelist is known the world over. His two schools at Northfield and Massachusetts are both in their childhood, but it is a remarkably vigorous childhood. This past year, 1884, has been characterized by great activity in building. The barren hills back of Mr. Moody's own house are being gradually transformed in what promises to be one of the largest and most useful schools in the country.

A number of Miss Rider's musical compositions were produced in the congenial atmosphere of the Northfield Academy.

On leaving Northfield, though disappointed that interest in her school had failed to crystallize into definite action, she never entertained a thought of giving up.

- She continued to dream about it--to pray about it--to talk about it, and to write about it, which became her pattern of life thereafter.

If Chicago Methodism was not prepared to take hold, perhaps New York might --So she went to New York and to Bishop and Mrs. McCabe and unfolded her hopes.

- The whole idea was so simple.
- Missionary spirit was just awakening in the churches and workers were needed.
- Women were waiting to go to work...but they were untrained.
- Trained women were needed.
- A school for such training was needed

The walls of conservatism were not ready to fall!

While Miss Rider was waging her fight to begin a training school for women, another important aspect of her life was developing. On her return from Northfield and while dining alone in a Chicago restaurant, she met Josiah Shelley Meyer, the man who was destined to share in her dream of a school for Christian women. They previously had met and visited at the Des Plaines Camp Ground. Mr. Meyer was in Y.M.C.A. work and a student at the Presbyterian Theological Seminary.

When Miss Rider returned to Chicago from New York, she and Mr. Meyer were married (May 21, 1885) in Arlington Heights, Illinois. They both were 36 years old.

The following appeared in an Oak Park paper:

"Our readers will give hearty good-will to Miss Lucy J. Rider, our well-known contributor, who was married the other day to Mr. J. S. Meyer, both of Chicago. The ceremony was conducted by Rev. Dr. E. M. Boring. From the comforting and elevating precincts of a happy home Mrs. Lucy Rider Meyer will do all the more to advance the cause that lies so near to her heart. The lady was in advance aware of our good wishes."

Another news item read:

"Meyer-Rider.--At the residence of Dr. J. E. Best, Arlington Heights, Ill., by Rev. E. M. Boring, D.D., assisted by Rev. David Breed, D.D., Lucy J. Rider formerly of West New Haven, and J. S. Meyer, Membership Secretary of the Y.M.C.A. of Chicago."

Also:

"The couple went to housekeeping in a cottage in Oak Park, one of the Chicago suburbs."

In their marriage were combined the idealism, fire, and enthusiasm of the one, Lucy J. Rider, with the practical business qualities and organizing ability of high order; Josiah Shelley Meyer was the indispensable man. He was the man of affairs, building patiently and unostentatiously the great institution of the Chicago Training School.

From the day of their marriage, they stood shoulder to shoulder; one in purpose...one in devotion...one in untiring industry...for the next 35 years. If the new bride saw visions and dreamed dreams, the new bridegroom would build them into reality.

Within days of their marriage and with no time for a honeymoon, Mrs. Meyer was invited to present her plan for a training school before the Chicago Preacher's Meeting (on June 15, 1885), one of the most influential organizations of the Middle West, a fellowship, which is still in existence and meets regularly each month in Chicago Temple.

Mrs. Meyer knew the question of how to finance such a school would come up. She approached it thus: Can a \$25,000 house be built by nickels? She proceeded to prove it. There are 1,000,000 women in the Methodist Episcopal Church in the United States alone. While many are asking a penny a day for missions, I will ask for 5¢ from each not ONCE a day, not ONCE a year, but ONCE in a LIFETIME! Soon there will be \$50,000 in our hands! (And she believe it.)

Then, she reasoned, "once the school had a building, a very moderate sum paid by the students for board would provide running expenses and a co-operative plan for work, would reduce bills for services."

Her plan covered everything but salaries for teachers.

A permanent committee was appointed, on which the Preacher's Union and the two Missionary Societies were represented to enlist all classes of interested people.

At last a committee was put to work. But a committee left to itself even in 1885 could prove innocuous, as Mrs. Meyer never relaxed her own efforts.

The Women's Foreign Missionary Society met in Lake Bluff in 1885 to celebrate its anniversary. The speaker, Lucy Rider Meyer, suggested:

"Your missionaries in foreign fields need training before they go....

"You could well afford to establish this school and pay all the expenses yourself....

"It would save you money in the end in the increased efficiency of your workers."

The time allotted to Mrs. Meyer was very short, and it was ending with no action. As the meeting was about to close, she was silently praying for action. A great thunderstorm broke over Lake Bluff, and everyone came back to their seats! It was senseless to just sit there, so a member of the Minister's Association suggested that Mrs. Meyer be given additional time. She was....and the day was won!

The committee passed the needed resolution and advised that:

"the school be opened as early as practicable in the fall of 1885."

But no money came for salaries for teachers. Driven by her dream, Mrs. Meyer decided to proceed on faith. So in August 1885, she stated that, with the approval of her husband, who had a position, she would give her services without salary for the first year.

- Mrs. Meyer had been receiving in her work for the Sunday School Association a salary of about \$1,800.00 a year. At this time she announced her readiness to go on with the work, salary or no!
- Mr. Meyer said: "Mrs. Meyer and I understand each other perfectly. We did not ask anything for ourselves, but were willing to give all. We felt we had received the Holy Spirit for just such a mission and it was a pleasure to consecrate ourselves to His service."

The committee finalized plans to secure a house and promised to pay the first month's rent.

Women started collecting nickels, and \$3,000 came in in no time.

For the next 2 years, the Nickel Fund was a recognized feature of the new enterprise. Although it never quite fulfilled Mrs. Meyer's dream, it proved a very material help and won thousands of friends through the advertising.

On October 6, 1885, Mr. and Mrs. Meyer moved into the home at 19 West Park Avenue, Chicago; it also was to be the first school. (As nearly as we can figure this, the location would be just a little south of where the Drake Hotel stands today.)

There was no heat that first day and night. The following day while Mr. Meyer went in search of a stove, Mrs. Meyer went in search of a pencil and paper and began writing an article, the first published one in the name of the school; it was on Missionary Training for Women. Letters and circulars flowed from the packing box desks in an ever-steady stream which continued for the next 32 years--but not always on packing boxes.

- Mrs. Meyer's mother had come to live with her 3 years previously; and she had become an active and useful member of the household, particularly in praying for the success of the school.

The school opened on October 20, 1885. Would there be students they asked over and over. The permanent committee, now a Board of Managers, was promptly invited to supper. The Board, consisting of 14 members, included persons of distinction in the church and social life of Chicago, such names

as Blackstone, Hobbs, Dr. Parkhurst, Rev. Marsh, Dr. Danforth, and Mrs. Marcy (who was the Corresponding Secretary of the Woman's Home Missionary Society; Mrs. Marcy later lectured in the school on the field for missionary work that our own country presented).

That night, while standing around because there were no chairs, the Board pledged \$700 for furnishings. As they gave they became more and more interested. However, they exhausted their energy very quickly. It was said that, still being skeptical of the project, they did not meet again as a Board.

The Meyers borrowed chairs to celebrate the opening of the school. Four students and three guests attended this evening program. One of the students, Miss Mary Burkholder, from Missouri, told later how fearful her parents were of this school. They feared it was a snare set for her destruction in the wicked city. They advised her, in case she was locked up, to throw a stamped, addressed letter out the window; surely someone would find it and mail it, and they would come to her rescue.

- In later years, Mrs. Meyer confessed that two of the four girls were under the desired age and one was an invalid.

Promptly on October 21, 1885, the four students assembled in a classroom on borrowed chairs, thus the Chicago Training School was, at long last, in operation. It became the FIRST of the 40 institutions destined to make an impact not only on Methodism but also on the world.

Within the second week of operation, three more students came. Now there were seven.

On Friday, October 20, 1885, the students held their first prayer meeting.

The first Annual Reception, November 12, 1885, planned for 100 guests. When the day arrived, so did a heavy rain, and only 12 guests came. The speaker rose to the occasion and delivered as great an address as the crowd was expected to be. He was Bishop McGrew of India.

Another student arrived--now there were eight.

Nearly all the housework was done by the students, who were paying only a minimum for board and no tuition. They paid \$2.50 a week for their board.

Mr. Meyer began spending so much time at the school he was forced to give up his paying position.

On November 25, 1885, Mr. Meyer wrote:

"The girls are full of pleasant bustle about our first Thanksgiving celebration tomorrow. Our dear Mrs. H. has sent us a package of groceries. Miss Holding has set her heart on a turkey, but after waiting until late in the afternoon, her face fell. Then after tea, came a smiling expressman, who, by the way, would take nothing for his services, with a barrel of apples, a great bunch of celery, a bag of cranberries, and a turkey that must be spelled with a capital, for as he held it up, it was as long as he. Dr. Parkhurst, Mr. Blackstone had sent these gifts with a pleasant note."

Mrs. Meyers said laughingly to the girls, "We must not show so much emotion or people would see how little faith we had that our prayers for food would be answered."

By November 28, 1885, 5 weeks after the school had opened, the eight students had opened the first industrial school at Douglas Park Mission with 36 children in attendance.

As Mrs. Meyer mapped out the policy for the Chicago Training School, she had in mind not only a comprehensive study of the Bible, but studies in hygiene, in citizenship, and in social and family relations. She had very little difficulty in securing outside speakers for her classes. The educators of the city were watching the development of this new school for women.

Bishops, Doctors of Divinity, Professors in colleges were all interested. The first bound catalogue reports:

Lucy Rider Meyer, Principal, teaching Bible

Josiah Shelley Meyer, Superintendent, teaching Bible and church history

Miss M. A. Newton, Director of City Missions work

Mrs. A. A. Abbott - Matron

Non-Resident faculty - 12

Medical faculty - 7

Her own medical training gave Mrs. Meyer a standing with that profession; doctors and nurses came. Kindergarten teachers and specialists in every field of social and religious affiliation came to help, most without salary.

Mrs. Meyer's ambition to do whatever fell to her lot in her new undertakings knew no bounds. Her daily schedule included--in addition to the duties of

administration and teaching--publicity work, endless personal interviews, and a wide variety of household duties. Nearly all the housework was done by students, who paid a minimum price for board and no tuition. Mrs. Meyer made out "work lists," and she went to the kitchen and helped prepare breakfasts. She shared in everything that needed to be done.

On November 4, 1885, Mr. Meyer reported:

"Good news came from two directions. Miss Lathbury writes from the East that the Woman's Home Missionary Society passed a resolution of sympathy and encouragement at Philadelphia last week. And we learned that the Woman's Foreign Missionary Society has taken the same action in Evanston. We celebrated the good news by visiting Evanston in a body. The girls are very enthusiastic, and we gained new inspiration from this day of 'Communion with the saints'."

In January 1886, Mrs. Meyer's musical compositions were becoming universally popular and were being published at a rapid rate. In this same year, a publication called The Message was sent out for the first time. It gave the threefold purpose of the school:

1. to give instruction in the Bible,
2. To afford lady missionaries preparation for their work,
3. to encourage and develop city missionary work.

The Message was published at the Meyers' own expense; they did not receive a salary. The annual subscription was 25¢. This publication continued for 32 years and was discontinued in 1918 when the Meyers turned the reign of the school over to others.

On April 29, 1886, the first school year came to a close. Because it had been in existence only 6 months, there was no question of graduates; but Mrs. Meyer wanted to make an event of it...in the Old First Church of Chicago.

In her first report, Mrs. Meyer said:

"11 students made over 600 calls; started 3 industrial schools in neglected districts and helped in 8 different churches and missions."

In May 1886, when the lease on the house was up and with no money, the Meyers decided it was best to buy a lot and erect a building suitable for at least 50 students. After many sessions of prayer, the Blackstones, Mrs. Marcy, and an Oak Park widow came forth with \$7,000.

With the \$7,000 in hand, the Meyers got to work, purchased a lot at Dearborn and Ohio Streets (114 N. Dearborn). They let the contract, and building was begun on a four-story structure. This was the same year the Haymarket riots began. Because of these riots, workers quit, materials were destroyed, and work on the building ceased. There was much frantic negotiating on the part of the Meyers to get the work done.

- Just as a matter of interest in regard to this location, when the school was vacated for the Indiana address, the building was converted to a hotel and was called the Pasadena Hotel. The school kept the property as an investment, but the building was sold in 1940.

The cornerstone of the new building was layed September 13, 1886, and 50 students entered on December 9. The building had no doorknobs; and there was no furniture for most of the rooms. There was one spoon.

The building was formally dedicated February 15, 1887. The Meyers were 37 years old.

Friday of each school week was devoted to Field Work. This was the area of responsibility that Miss Esther Bjornberg carried (from 1909 to 1946); she performed miracles with her girls in laying the foundation for the new concept of Christian education.

The students in 1886-1887 were, for the most part, from the country or small towns; they had no experience with the city. Books about the city as a social menace were just beginning to be available. Mrs. Meyer always met the girls in the parlor for prayer and a word of advice before they left for their field work assignments. The students went about the city and returned appalled by what they had seen. In the evening, there was a prayer meeting and a testimonial of experiences of the day.

It was about this time that the churches of Chicago were placing before Mrs. Meyer a real challenge to bring the students away from their work in the streets and missions into the churches. But the ministers did not know how to use these girls. The Meyers devised a compromise plan whereby girls would devote Friday afternoons, Saturdays, and Sundays in the churches.

Not until the early part of 1887 did the Trustees for the school vote a salary to the Meyers for the first time. However, the Meyers decided to leave the amount with the corporation to be used in the advancement of the work, even though they were sorely in need of it (they had been receiving board and room) and they had so looked forward to the time when they could receive a little salary for their other needs. They left the matter open, however, so they could draw on it at a later time.

Impending financial problems always were with them in those early days. What they should eat and drink and wherewithall to pay rent, postage,

printing, gas and water was the ever-present problem. Were their prayers answered?

- As the bills came in, they were made a subject of special prayer.
- When an unexpected donation was received, the household was called together to "rejoice and give thanks."
- They sang the Doxology when cash and credit accounts seemed likely to balance.
- When a gift of \$2.50 was received, with "earnest prayer for the School," Mrs. Meyer responded, "This small gift is a great encouragement to us."
- When a check for \$100 came, she wrote, "This is a deliverance. Bills have been accumulating for printing, postage, and incidentals to just about \$100 and only last night we had reluctantly concluded that they must be presented to our treasurer at Oak Park. They were in an envelope addressed, when your letter came with the amount to pay them."
- If this is a coincidence "it is one of God's coincidences!"

In May 1887, 15 students would finish their courses of study. Several were already under appointment to various foreign fields, and a few to the homeland, but none for the City of Chicago.

So Mrs. Meyer went to work to support the third purpose of the School. She wrote an urgent appeal in the monthly The Message, which she and the girls mailed early, "for volunteers for Chicago in the summer to replace the students leaving; and, since the school will be empty during the summer, it will be kept open as a home. Into this home, we will receive ladies, as shall be approved, who wish to devote their time to City Missionary work."

Then she went to the students who were preparing to leave for the summer and told them that, if they wanted to stay and continue their beloved field work, they could remain a part of the family and receive room, board, and necessary car fare. Eight of the 15 students volunteered to stay.

By the end of the second year (1887), the school reported having students in Africa, India, and China.

The commencement address in June 1887, the second graduation, was delivered by:

Prof. C. F. Bradley of the Garrett Biblical Institute of Evanston.

and the other two were 1.63 and 1.65. The mean was 1.64. The mean of the first and second trials was 1.63. The mean of the last three trials was 1.65.

（三）在本办法施行前，已经完成登记的，由登记机关按照本办法的规定重新登记。

“我就是想让你知道，你不是唯一一个，你不是唯一一个。”

For the first time in history, the world has the opportunity to end poverty.

the first time, and the author's name is given in the title.

1934
The following is a list of the names of the members of the Board of Education of the City of New York, appointed by the Mayor, and confirmed by the City Council, for the term of two years, beginning January 1, 1934.

Ante la demanda de la parte acusada se ha resuelto la audiencia en la que se ha dictado la sentencia.

Daphnis seems to have been written in 1788, and was first performed at the Royal Academy of Music, London, on 21st December 1791. The author of the libretto was John Howard, and the music was composed by George C. Smith.

在於此，故稱之為「中華民族」。這就是我們的民族主義。

194 一九四九年九月三十日，中央人民广播电台播发了《关于在全中国范围内实行人民民主专政的决定》，指出：「人民民主专政是工人阶级领导的、以工农联盟为基础的、团结一切可以团结的力量的人民民主政权。」

ministers commended the summer work and the workers, and they even passed a very strong resolution commanding the Meyers. But no money for their work was forthcoming from the conference!

In spite of the minister's commendation of the Meyers' work, an apparent coldness remained toward the School among the ministry. However, the laity seemed to understand and thought the Meyers' work worthy of support, and much of the support came from laymen and businesses.

Also in September 1887, Mrs. Meyer gave birth to the Meyers' only child, a son (Shelley Rider Meyer). Mrs. Meyer remained an invalid in bed for the remainder of the year and well into the following year. From her bed she wrote articles and directed the functioning of the School, wrote music, and directed "her girls" in their field work activities.

Just when the Meyers were reaching a state of sickening anxiety over their indebtedness, Mrs. Meyer's vivid attention was given to a new and wonderful plan for raising a large amount of money by very small gifts--a chain letter,

Her imagination leaped to the possibilities. The chain letter had all the charm of the nickel fund, but with even more adventure. She prepared the letter against the better judgment of Mr. Meyer even before the annex was ready for occupancy. She reasoned that, the recipient was only asked to return 10¢ and make three copies of the letter to mail to three friends.

During the first year, the experiment was an immediate success from the standpoint of financial returns; \$10,000 was received from the chain letters, and more than 200,000 responses were received. The advertising value was even more successful in that thousands now heard of the School. At the end of the first year the Meyers had \$9,000 over and above all the expenses.

Many letters of protest were received by the Chicago Chief of Police, so many that he made a quiet investigation of the Chicago Training School. Detectives watched the School, and followed the girls to their field work assignments for 1 week until the police chief was convinced the work the School was doing was good. The police chief sent out hundreds of letters of explanation with a descriptive booklet from the School to answer the complaints.

One hitch with the letters received was that half of the money was in 2¢ postage stamps! The post office refused to purchase the stamps, so Mr. Meyer had to find a way to dispose of them. He had the students place 50 stamps to an envelope, and he sold them to banks--but not until the banks charged him 2¢ on each dollar for the inconvenience.

No sooner was the chain letter money used to pay for the Deaconess Home than Mrs. Meyer began to work on another plan for continuing small gifts that could be used to help the self-denying work of the Deaconesses themselves, who were working without salary (the School furnished them board,

room, and car fare). She came up with the idea of a "do without band," which, for many years stood as an exponent of the Deaconess spirit. Initially, the following pledge was on an arm band:

I will look about for opportunities to do without for Jesus' sake.

These pledges were sent all over the country, numbering thousands, and became another channel through which the influence of this remarkable woman touched thousands of hearts and purse strings. (There is no documentation about the amount of money generated by this idea.)

The summer workers were now called Deaconesses, and they became licensed in 1888 and the next year moved into their new home--the first at 22 E. Ohio Street. This movement grew to 3,600 licensed and consecrated Deaconesses. Thus the establishment of the second of the 40 institutions, that of the Deaconess Movement, which was to make such a contribution to the church in the United States.

- The General Conference of 1888 voted to accept the Deaconess movement as a recognized organ of the church.
- In October 1888 the Deaconess Bureau of the Woman's Home Missionary Society was established with Miss Jane M. Bancroft as secretary.

Mrs. Meyer was the first woman to wear the approved Deaconess garb, which was first suggested by a Garrett professor. The outfit was a simple black blouse and skirt, and a small black hat with white cotton streamers which tied in a bow under the chin.

From 1888 to 1900, the Deaconesses received room, board, car fare, and \$8.00 a month for necessary clothing and "pin" money. Laundry privileges as well as soap and matches were furnished in the home. The church paid what it could toward these expenses.

The public scarcely had time to recover from the new ideas the Meyers had presented them--the Deaconesses' licensing, their new garb, their new home--before a new venture was placed before them. The creation of a hospital was as inevitable as the Deaconess movement had been. It was the predestined next step.

From the first days of the School in 1885, physicians and nurses lectured to prepare the students for simple emergencies in their city missionary work. It became apparent that the School would have to train nurses, and to Mr. and Mrs. Meyer this means:

Go now and do it.

The same day the Deaconesses moved out of the annex into their new residence (22 E. Ohio Street), Mrs. Meyer's mind and hand became active again. There were three empty rooms! The following morning 20 physicians in the loop district received a post card with the following message:

"In order to have better facilities for training our students in nursing, 3 rooms have been set aside for patients in our Training School at 114 Dearborn. Some free patients can be received."

On November 17, 1889, Thanksgiving Day, the first patient arrived, sent by Dr. Danforth--a well-known name to many old-time Chicagoans. As this first patient was carried to her room, a student was overheard whispering:

"This surely means a hospital soon."

Within a week the last possible space had been given over to free patients. An emergency meeting was called, a charter was obtained, an organization was formed, and a three-story brick house was rented on Ohio Street, a few blocks east of the School.

One morning a few weeks later, the surprised neighbors saw a large sign which read:

Wesley Hospital.

- Wesley Hospital and the Chicago Training School would remain closely allied for many years.

Mr. Meyer was superintendent of the Chicago Training School and Wesley Hospital. In the beginning every nurse and every servant were secured by Mrs. Meyer.

Now the third of the 40 institutions was a reality--Wesley Hospital.

- It was later called Wesley Memorial Hospital and now is known as Northwestern Memorial Hospital.
- Wesley Hospital was the first Methodist hospital in the west.
- It was the second Methodist hospital on the continent, a direct result of the self-sacrificing labors of Mr. and Mrs. Meyer, their students, and other close associates in the medical profession.

No sooner had the paint set on the big, new sign than other areas of concern came in quick succession to demand the time and talents of these two exceptional people.

Deaconesses homes and hospitals sprang up all over the country and Mr. and Mrs. Meyer were called on to extend themselves and their students. In quick succession 30 homes, hospitals, and schools were built: first in Cincinnati, then New York, then Boston, then Detroit--all with workers from the Chicago Training School assuming charge.

There now were 33 of the 40 institutions.

In the summer of 1893, a prosperous banker and his wife were driving from Chicago southside toward Lincoln Park when they saw a sign:

Chicago Training School for City, Home, and
Foreign Missionaries.

Intrigued, they stopped the carriage, went inside to meet Mr. and Mrs. Meyer, and were captivated by these two people and their accomplishments.

The banker, Mr. Norman Wait Harris (founder of the Harris Trust and Savings Bank, which now holds all the investments for the Chicago Training School funds) was inspired. He saw the crowded quarters and sensed the vitality of this movement. He purchased a "fancy" piece of property at 4949 Indiana Avenue for \$22,000 and promptly turned it over to the Meyers with the condition that they build a 120-room house to cost at least \$30,000. Mr. Harris suggested to Mr. James Hobbs, President of the Chicago Board of Trade, that it would be a good idea for him to make a contribution toward the new building at the same time.

- The Meyers were now 44 years old.

In 1894 SHARES-Chicago Training School Mutual Building Fund was set up (a telegram is in the archives for 2/8/1909 contract for \$64,000 for Harris Hall Chapel at 4949 Indiana Avenue). The chapel was dedicated 9/28/1909.

- The Gustavus Swift Library was dedicated the same year.
- Two hundred forty-nine students were enrolled.

Mrs. Meyer, who was in poor health by this time, saw the task already accomplished and began to write up the plans for the new school because, in her mind, the school was already completed.

At the age of 45 (in 1894) another responsibility settled on the Meyers. One evening at 6 o'clock there was a knock at the School door. There stood a very small boy with a very small bundle under his arm. He looked about 5 years old. A woman waiting at the bottom of the steps called, "I am employed at the Northwestern Railroad Station. This child has been running around the waiting room all day with a tag around his neck, giving the address of your school. I thought I would just bring him along with me on my way home."

Mr. Meyer wondered what business anyone had sending a child to their house.

- "I immediately went to the station to investigate and when I found the conductor of the train that had brought the boy from a small town in Illinois, he told me that a man had put the boy on the train to Chicago where 'someone' would meet him. The man said that his wife had died and that there was a school in Chicago that would take good care of his son."
- "We already had several children stored around the city of Chicago with friends. It was a startling thought that other children might be dropped off at our school. We could not turn the child out; we had to obey the voice of God. So I went to Mrs. James Hobbs again and told her the story. She said if you will find a house in which to care for these children, I will pay the rent."

A house was found in Lake Bluff for \$15.00 a month rent. Twelve children were gathered from the various homes around the city and taken to Lake Bluff with a housekeeper from the school. Thus was another financial burden to be added to the Meyers' already mounting obligations. But, within a very short time, an entire block in Lake Bluff was given to the Meyers for an orphanage by Norman Wait Harris, Robert Fowler, Wm. Deering, and G. F. Swift.

This meant that 34 of the 40 institutions were now reality.

One year later (in 1895), Bishop Merrill at the dedication of the Lake Bluff Orphanage said:

"One more task awaits the Deaconess sisterhood that of providing an institution for the homeless aged poor of this city."

For 3 years the Meyers retained personal supervision of the orphanage; in addition to their other responsibilities, they now were financially responsible for the orphanage and its occupants.

- During these 3 years, Mrs. Meyer published a book, Shorter Bible, bringing the Bible into the range of the average reader. Her book was used as a part of the curriculum in the Chicago Training School.

As Mrs. Meyer traveled throughout the city in 1895, supervising her "girls" in their work, she found a woman, who was not a Deaconess, caring for six elderly, homeless women. She was eager to turn her responsibilities over to the young Deaconesses and their leaders. Without seeking it, Mrs. Meyer was facing Bishop Merrill's challenge.

Mr. Meyer rented a cottage in Evanston and placed one of their Deaconesses, Miss Isabelle Reeves, in charge. In October 1895, Mr. Meyer said:

- "I telephoned Mr. Bush, a wealthy contractor, and point blank asked him for some money. He asked me what I would do if I had some money. I said I would build a home for old people. At first, sensing his interest, I said, if I had \$3,000 I could buy a home next to the Lake Bluff Orphanage thus being able to enlarge the children's home at the same time. Mr. Bush said, 'Oh, no, I would not be interested in that arrangement. I have been thinking of a place half-way between Evanston and Chicago.' I said fine, but it would cost a lot more money. Mr. Bush said he would give me \$10,000 for the beginning. I said I would not think of starting out with less than \$20,000. I was quite surprised when Mr. Bush said he would give \$20,000. I accepted in the next breath and within 10 days had a charter formed and had named five trustees of whom Mr. Bush was named Treasurer."

Later that same week Mr. Bush turned over to the Board of Trustees his property bordering on Clark and Foster Streets. An entrance fee of \$300 was proposed, even though this would not be enough to support the home. Mr. Bush gave an additional \$30,000 to set up the first endowment of the Methodist Old People's Home at 1415 West Foster Avenue, Chicago. Later, on the death of Mr. Bush, his widow gave an additional \$30,000.

In October 1895, the house at 4949 Indiana Avenue was ready for occupancy. Mr. Meyer relates the story of moving into the new building.

- "We had 100 trunks to be moved. We engaged 17 moving vans drawn by 34 horses. We engaged 26 men besides the number of friends and relatives. We planned to be moved in at 4949 Indiana Avenue by 3 p.m. on this late October day. We began at 8 a.m. The sun was shining brightly but a cold wind was blowing. All were working with will in spite of all having been up at day-break. There was considerable excitement in the packing.
- "There were errors in loading the wagons and many adjustments had to be made. Climbing up and down four flights of stairs was tiring and time-consuming. The slow moving horses found the trip from the north side to the south side, like the journey from Dan to Beersheba.
- "Instead of arriving at 4949 ready to unload at 3 p.m., we were fairly started from Dearborn and Ohio Streets. The wind had turned to the northwest and was blowing furiously.
- "When the last wagons were ready to start, a trunk was missing, then upset as men were rushing toward the wagon. The contents

were scattered by the wind and we were again delayed. In the meantime, students with arms filled with belongings were rushing to available street cars. By the time the weather changed, it commenced to snow, then freeze. Students lost packages as they fell on ice.

- "We were unloading at 10 p.m. that night. Nobody had eaten since early morning. Fortunately the water had been turned on and we had plenty of cold water.
- "Nobody will know how we got through the night, but nobody there will ever forget it.
- "The next morning, a long table filled with food was prepared for us in the dining room.
- "The wisdom of moving to the south side was justified. It helped to establish the School on a national basis. No longer did the Chicago community look upon the School as a local institution and we realized we had a much larger mission than we ever dreamed of--that of training women for the entire church.
- "The building we left at Dearborn and Ohio Streets was rented.
- "The daily press was wonderfully helpful. Columns appeared daily with pictures and information. The men in the banks became our very good friends.
- "The Deaconess Home on North Side and Wesley Hospital were both functioning under their own Boards of Trustees. We remain a guiding light to them. The Lake Bluff Orphanage was put under efficient management of two Deaconesses and their staff.
- "The 120 rooms at new location were filled as quickly as they were furnished."

In 1896 the Meyers (at age 47) went abroad in the hope that Mrs. Meyer would find some relaxation away from her duties. But she returned in ill health. She had a gall bladder operation, then was sent to Long Beach, California, for 1 year to recuperate. She became a victim of periods of intense suffering, and she was again forced to take several months of leave. But her continuing illnesses followed her the remainder of her life, which makes her accomplishments in later years all the more remarkable.

Because the School now owned so much property, it was becoming imperative that a better method of overseeing the properties be devised. The Chicago Training School alone was now composed of seven buildings worth half a million dollars. The Methodist Deaconess Society was created with the express purpose of "holding" the properties given to the School.

One of the first pieces of property acquired after the Society was created was the Agard home in Lake Bluff. This home had been built to be given to the School for retired Deaconesses and missionaries.

There now were 36 of the 40 institutions.

- This same year (1895) Mrs. Meyer again had surgery.

In 1900 the Meyers were asked to take over and save the Jennings Seminary, a Methodist Preparatory School in Aurora. Mr. and Mrs. Meyer had been urged to accept the property, with the responsibility involved. They assumed the duties of both Superintendent and Principal until the school could be suitably organized.

This reconstituted institution made 37 of the 40 institutions.

- In 1904 Mrs. Meyer was a delegate to the General Conference of the Methodist Episcopal church.
- In 1904 Mrs. Meyer wrote the story of the Deaconess Movement for publication.
- In an attempt to produce revenue for the School, she also wrote her first novel, Mary North, and Everybody's Gospel Song Book.
- In 1904 she published a 106 page book, Some Little Prayers.
- In 1905 Mrs. Meyer attended the annual Convocation of the Wesleyan Deaconesses in Europe in May and June. Miss Wardle, assistant principal of the Training School, accompanied her.
- In 1905 Mr. Meyer gave up Superintendency of Wesley Hospital.
- In 1906 the last Deaconess Home at 22 West Erie Street, Chicago, was dedicated.
- In 1907 Mrs. Meyer and their son, Shelley, spent a month in British Columbia while Shelley was working on a project. They lived under very poor conditions. Her diary relates those experiences.

In 1906 a new problem was making its insistent demand for attention. A Deaconess in Harvey, Illinois, who was caring for 20 homeless boys, was pleading for help. Another "boy problem" was also becoming evident at the same time.

In Quincy, Illinois, a Methodist school, the Chaddock College, was reaching a crisis. Its problems were similar to those of Jennings Seminary in Aurora. Again a Committee of Ministers asked the Meyers if this school

la jardinería, que es la actividad que más se ha desarrollado en los últimos años. La actividad de la agricultura es menor, pero existe una gran actividad de ganadería.

La actividad económica es muy diversificada, con una gran variedad de sectores.

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could be considered a Deaconess case and taken under their fostering care. So the historic old Chaddock property, debts and all, came under the care of the Deaconess Society; and, for a period of time was under the supervision of Mr. and Mrs. Meyer.

This reconstituted institution made 38 of the 40 institutions.

In 1907, a wealthy spinster, Miss Monnett, gave a home in Rensselaer, Indiana, to the School to be used for children or young girls from broken homes. The Meyers supervised this school and set up instruction in domestic arts. The girls were chaperoned when they were out on the streets, and they were generally prepared for life's duties.

This house made 39 of the 40 institutions.

- During 1907, at the age of 58, Mrs. Meyer was again a student at the University of Chicago taking courses in the Life of Christ under Dr. Shailer Matthews. Once she was asked if she was looking forward to a rest in heaven. She replied that as soon as possible on entering heaven she would "trade my wings for a good book."
- In 1908 Mrs. Meyer was a delegate to the General Conference.
- On May 20, 1910, the National Deaconess Convention was held in Milwaukee, Wisconsin, with pins and ribbons and also a paper on the new Deaconess garb.
- In the same year, Kinnear Hall, the second wing of the Monnett Hall was built. (Money for both had been given by Miss Monnett.)
- In 1910-1926 Mr. Meyer was Secretary of the Board of Trustees of the Deaconess Pension Fund.

In 1910, the N. A. Mason property in Normal, Illinois, was given to the Deaconess Society. On this property the Baby Fold was built. Here scores of infants deprived of a mother's love were cared for and mothered by a Mrs. Asher. "Mother Asher," as she was known throughout Methodism, was a Deaconess trained by the Meyers.

There now were 40 institutions.

- Mrs. Meyer was a delegate to the Methodist Ecumenical Conference, Toronto, Canada, in 1911.
- Mrs. Meyer was a delegate to the General Conference in 1912.

In 1913 the Presbyterian Training School, also in Chicago, federated with the Chicago Training School at the suggestion of Mr. Meyer. The two

... a man qualified to make such a proposal, and as a representative of the State of Texas and of the
United States Government, file his signature, I respectfully request that the same be done.

and the first branch of the river, the *Yamuna*. These two rivers meet at *Delhi*, and the *Ganges* joins them at *Almora*.

and the first in which the author has written his own name in the title page.

1990-1991 学年第一学期 中国大学生物理实验

to provide a single and unified team and to work out the other problems
involved. The establishment of such a committee would be a valuable service
and one which it would be well worth while to establish. Another point which
we should like to see taken up is the question of the best way to get
people to vote again. There is no doubt that the best way to do this is to tell
them what they can gain by voting.

1. Amandat s'apelle également *l'agent de l'ordre*. C'est à ce rôle qu'il est destiné et il exerce son rôle en toute sécurité. Cependant, il peut être démis si le fonctionnement de l'agent de l'ordre devient trop lent ou si les résultats obtenus sont insatisfaisants.

¹ See also the discussion of the relationship between the two concepts in the section on "The Concept of Social Capital."

196. The following statement will help you to understand the meaning of the term "naturalization".

schools, both of which were having financial problems, could now use the same facilities and reduce overall costs for both. This elimination of some duplication of efforts and facilities proved beneficial to both schools, and they kept this association for 13 years.

- It became generally known in 1913 that the Meyers would not be ruled by the Methodist Conference. They wanted to be independent, thus the Conference did not wholly support them. Methodism gave its support primarily to Nashville and less and less to the Training School. Mrs. Meyer, in particular, refused to be ruled by the Conference in matters of money and instruction.
- In 1914 men not interested in the ministry were admitted to the Training School, filling an important place in the life of the institution.

The Deaconesses Mr. and Mrs. Meyer trained were visiting among the poor as well as working as Evangelists, nurses, secretaries, superintendents of hospitals, homes, schools, kindergarten teachers of both religious and secular schools, editors, authors, housekeepers, prison workers, field workers, and bookkeepers, in fact, any work where willing hands were needed. They all received only their board and room, laundry, and a uniform, with an allowance of \$8.00 a month for clothing and all other expenses.

Mrs. Meyer was

- an innovator of the modern era of advanced education,
- a leader in the modern interpretation of the Bible,
- a teacher,
- a preacher,
- an author,
- a composer,
- a physician,
- a wife,
- a mother!

In 1914 (when Mrs. Meyer was 65), the steady decline in enrollment at the School caused her to realize that, if this decline continued, she would not be able to supply the number of Deaconesses, missionaries, and social workers needed. Even though the decrease in enrollment was partly accounted for by the raising of the standards for admission and graduation, she was deeply concerned.

indicates that I have a definite and valid right, and I hope to have a decision to my satisfaction as soon as possible.

and the author's name on the title page. The author of the book is the copyright holder, and the publisher is responsible for ensuring that the copyright notice is present and clearly legible.

此句的語氣是說：「我以為你會這樣子，所以我就沒有說出來。」

19. The following table shows the number of cases of smallpox reported in each State during the year 1802.

and the first time I have seen a specimen of the genus.

1946年1月2日，蘇聯軍隊在中國東北黑龍江省的黑河（阿爾巴津）和璦琿（伊爾庫茨克）兩地，分別擊敗了中國軍隊，並佔領了這兩座城市。

La banda que se formó en 1969, con la llegada de los hermanos, y que hoy es la principal fuerza musical de la iglesia, ha hecho una gran labor de evangelización y de servicio a la iglesia.

At this time, the Deaconess Movement was passing through another crisis. The women were beginning to ask questions. Some of them were working alongside other women doing the same or similar work who were receiving a salary; they wondered why they too could not be paid. Students at the Chicago Training School choosing between Deaconess work with its restrictions in dress and salary or some other line of Christian service also were asking why these restrictions were necessary.

Mrs. Meyer also was beginning to feel there was no necessity for continuing these restrictions, which had been so necessary at the beginning of the movement. So at the age of 65, she told her husband she was thinking of resigning from the school in 1915 whether he was ready or not. She said:

"I shall have to give up the work sometime, and why not go while I am young and strong enough to turn my hand at something else?"

In her active, creative mind, she was visualizing an endowment as the only financial salvation for the future of her beloved School. But it would mean a change of administration, the end of the unsalaried management of the School.

- With all of this serious concern for the future of the School, she was writing a book on radium.

In 1918, the Meyers turned over the management of the School to Louis F. W. Lesemann, D.D., who remained with the School until his death in 1941. In 1934, the School moved from 4949 Indiana Avenue to the Evanston campus of the Garrett Theological Seminary.

- In 1918 a night school was instituted in the Northwestern University building at the corner of Lake and Dearborn, two nights a week.
- Up to and including the year 1918, 3,800 students had attended the School; 337 went to the foreign lands (244 to Asia, 33 to Africa, 32 to Latin America, and 28 to other lands), and 1,500 lay workers went to home missions.
- Salaries for 12 resident staff in 1918 totaled \$8,008.00. Groceries for the students and faculty came to \$8,000.
- Just as the Meyers were planning to leave the School in the hands of others, their son, Shelley, entered the Army and left a business in Chicago. Mrs. Meyer entered his office and began learning the details of a new enterprise. She thought if she carried on her son's work, she might keep his office open for his return after the war.

但其後之數年，則又復有此種之現象。蓋當時之社會，固已漸漸地變遷，而其變遷之速度，又復較前為速，故其變遷之結果，亦復較前為顯著。

在於此，故其後人所傳之書，多以爲是。蓋當時之學，本於《易經》，故其說亦以《易經》爲本。

其後，王氏之子，繼承其業，亦有成績。但其後，則漸失傳承，直至清末，才又復興。

and the author's name, and the date of publication, and the publisher's name.

爲了這件事，我真想哭。我真想哭。我真想哭。

（二）在於社會上，我們應當有著一個正確的態度，就是：「我為人人，人為我」。

1. *Chlorophytum comosum* (L.) Willd. (Asparagaceae) - This plant is a common ground cover in the region, often forming dense mats. It has long, thin, strap-like leaves and small, bell-shaped flowers.

1934-1935. The first year of the new century was a year of great change.

the first time, and I am sure it will be the last. The reason is that the
whole thing is a complete waste of time and effort. It is a waste of time
because it is a waste of time to go through all the trouble of getting
the right materials and then trying to put them together. It is a waste
of effort because it is a waste of effort to try to make something
that is not going to work. It is a waste of time and effort to try to
make something that is not going to work.

- Not content with that, she learned to knit socks and vests and mufflers for the soldiers.

Free at last, at wars end and safe return of their son, she was now ready to take up the next thing in her life. Before leaving the School, she negotiated with Northwestern University to arrange for credit to be given for work done by Chicago Training School undergraduates. It was arranged that a good student could put in 3 years at Northwestern and 1 year at Chicago Training School and graduate from both at the same time.

Late in 1919 the General Deaconess Board financed a western tour to the Deaconess hospitals and homes of the northwest where she partook of a triumphal procession and a grand review of her Deaconess daughters.

It was not until June 1920, at the age of 71, that the Meyers started west on their own for the long-anticipated rest and leisure Mr. Meyer felt was necessary for her restoration to health. But on the second day out she had to leave the train and enter a hospital, where for 4 days she fought for her life. After 4 months, the symptoms disappeared as quickly as they had appeared.

They continued to Pasadena, California, where Mrs. Meyer immediately took up her literary work and a large class in Bible study, much to the dismay of her husband.

The revision of her book, In Radium Land, was occupying her mind, and she was working on a contract with publishers for the publication of the Negro dialect song, "Jonah," as well as various schemes for making a fortune by other literary means.

- During this time she conceived of a revision of Gulliver's Travels to adapt it to the 20th Century youth; an imposing array of manuscripts followed, which showed the irrepressible vitality of this woman.
- She was filled with so many plans, she was heard to remark, "I think I shall employ a good stenographer even before I get an automobile."

During the 13 months from June 1920 to July 1921, they moved seven times because of Mr. Meyer's solicitude for her health. He said she realized she was an old woman with stacks of work planned to do, and she was racing with time to get them done.

In September 1921, at the age of 72, they returned to Chicago and moved into two rooms next to the School. Again she surrounded herself with her typewriter and a great multitude of work. She began teaching a Bible class at the School.

In 1925 (page 8, 1925 May-June Bulletin), a close observer said:

- "Sometimes she appeared all intellect. She used her mind as a surgeon uses his knife. She cut with her keen, sensitive strokes the outer shell of sophistry, dividing fact from falsehood. Bringing out the meaty kernal of the truth, she held it up for the enlightenment of herself and all beholders. She seemed then the greatest of all, our brainy Mrs. Meyer."

Mr. Meyer was busy establishing a foundation for a Deaconess pension fund.

Mrs. Meyer, never turning her back, "marched breast forward." In addition to the radium book revision, two other books had taken shape in her fertile mind--one about a cottage somewhere in the west for invalid missionary workers and Deaconesses. A friend had given her a lot; and to her, at the age of 72, it seemed a little thing to raise the first \$1,000 toward a building (this idea after her death became the Robincroft the Beautiful in Pasadena, California, for that cause).

The rigors of the past 36 years were taking their toll. From December 1921 to January 1922, she lost ground and was admitted to Wesley Hospital, with her pad and pencil. She had more to do--one project was a historical pageant of the Deaconess work. When a doctor came with a hyperdermic needle to ease her pain, she begged him to wait a couple of hours in which she felt she could complete the article, "Fulfilling the Parable." After it was finished, she laid down the pencil for the last time!

She passed away March 16, 1922, at the age of 73. She was buried at Oakwood Cemetery on Saturday, March 18, 1922.

- A fund was set up immediately by alumni as a living memorial to her. The fund is known today as the Lucy Rider Meyer Scholarship Fund.

On October 20, 1925 (at age 76), Mr. Meyer made his last public appearance at the School when they celebrated the first Founder's Day program.

- On this date for one hour, the Chicago Training School celebrated the first of what was to become an annual event, Founder's Day, with the thought of itself as the "center of the world."
- At the speakers' table, Josiah Shelley Meyer stood alone beside a tall, white candle--lighted for the first time in memory of the old days of struggle, toil, and vision.
- Mr. Meyer said, "I will light this candle today commemorating 40 years of existence of the Training School."

- A student approached the table, lighted a candle, and spoke briefly of her experiences as one of the first students in 1885.
- A second, third, fourth...until a procession of 40 students had shared 40 years of history walked up and lighted candles.
- On subsequent occasions all over the world on October 20, or a time close to it, candles have been lighted in honor of the School and its founders by students who were remembering for a moment of rededication.
- Thus, as from the first, the heart of the Founder's Day message remains:
 - "that given an ideal high enough and fine enough, human nature will serve for the infinite joy of service."

Less than 1 year later, on May 15, 1926, Mr. Meyer entered the Office of the Secretary of the Hospitals, Homes and Deaconesses Work and reported that the end of the task to create a pension fund for Deaconesses was in sight. On June 8, 1926, the goal was reached, and the interest on a half million dollars was made available.

Sixteen days later, on June 24, 1926, stricken with apoplexy, Mr. Meyer passed away at the Wesley Memorial Hospital. On July 3, 1926, Josiah Shelley Meyer was buried at Oakwood Cemetery.

A son, Shelley Rider Meyer, survived.

In addition to a number of other major responsibilities, Mr. Meyer, at the time of his death, was:

- a Trustee of the Midnight church
- member of Official Board of St. James Methodist Episcopal church
- a local preacher
- member of the Religious Work Committee of the Y.M.C.A.
- member of the City Club, Chicago
- Vice-president of Wesley Hospital.

In 1885, the time was ripe for the launching of an enterprise such as the Chicago Training School. It has been said:

- "Whenever a condition becomes a problem, it has also become a prophecy. Likewise, if you are not part of the solution, then you must be a part of the problem."

Much has been said about these two remarkable people; but perhaps the most appropriate comment was not really said about them. Winston Churchill's statement in England's darkest hour:

"Seldom have so many been indebted to so few,"
could also be applied to Mr. and Mrs. Meyer.

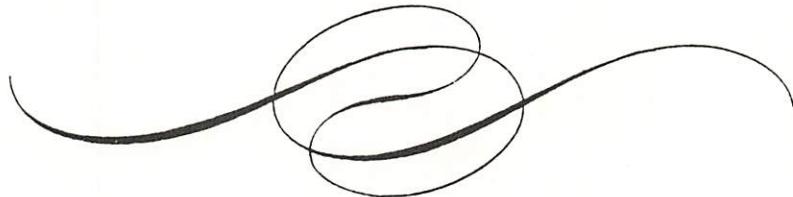
The 40 institutions in Methodism begun here in Chicago stand as a fitting memorial to both Mr. and Mrs. Meyer. They are also the testimony to the nobleness of her character and in a great measure to the correctness of her good judgment. She was one of the truly outstanding women of her generation. And they serve to remind that he was a tireless worker, kept his own counsel, was a good loser, was quick to seize opportunities, and had great patience.

As Mrs. Meyer frequently said:

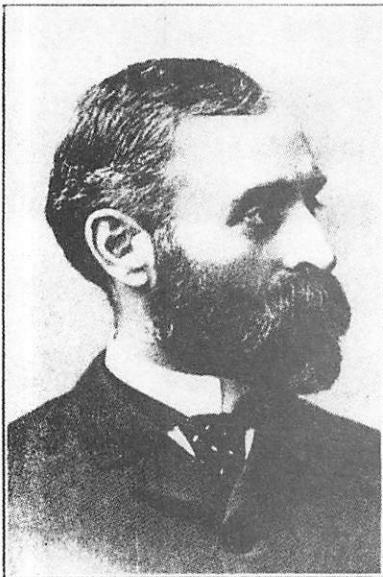
"I do believe the world is swinging toward the light."

And Mr. Meyer often remarked:

"May He lead on never failing to find consecrated souls for His service until the last and the least has been anointed by Him."



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Mr. and Mrs. Meyer
at the time of the founding of the School
1885



The First Four Students

BIOGRAPHICAL DATA



Lucy Ridgway Meyer

Founded (with her husband) Chicago Training School for City, Home and Foreign Missions, October 20, 1885.

Graduated -- M.D., Woman's Medical College, Northwestern University, Chicago, 1887.

Principal -- Chicago Training School, 1885-1917.

Delegate -- General Conference of the Methodist Episcopal Church, 1904, 1908, 1912.

Delegate -- Methodist Ecumenical Conference, Toronto, Canada, 1911.

President Emeritus -- Chicago Training School, 1917-1922.

Died, Chicago, Thursday, March 16, 1922.

Burial -- Oakwood Cemetery, Chicago, Saturday, March 18, 1922.

Born, New Haven, Vermont, September 9, 1849.

Graduated -- New Hampton Institution, Fairfax, Vermont, 1867.

Graduated -- A.B., Oberlin College, Oberlin, Ohio, 1872.

Student -- Woman's Medical School, Philadelphia, 1873-1857.

Freedman's Aid Worker -- Under Society of Friends, Greensboro, N.C., 1875-1876.

Student -- Boston School of Technology, Boston, 1877-1878.

Professor of Chemistry -- McKendree College, Lebanon, Illinois, 1879-1880.

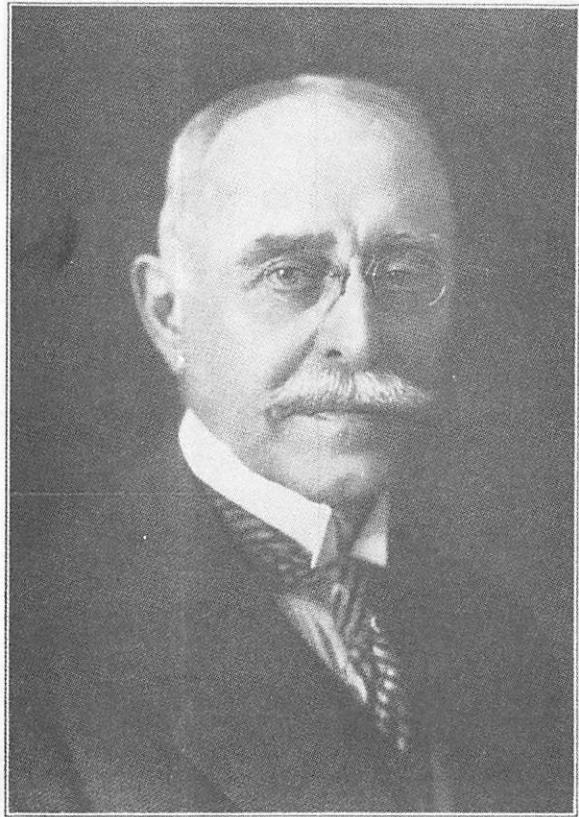
Traveled in Europe, 1880, 1896, 1905.

Field Secretary Illinois State Sunday School Association, 1880-1884.

Instructor -- Northfield Academy, Northfield, Mass., 1884-1885.

Married to Mr. Josiah Shelley Meyer, May 21, 1885.

BIOGRAPHICAL DATA



J.S. Meyer

Founded (with Mrs. Meyer), the Chicago Training School for City, Home and Foreign Missions, Chicago, Illinois, October 20, 1885.

Superintendent, Chicago Training School, 1885-1917.

Publisher and Owner of the "Message" and "Deaconess Advocate" 1886-1914.

Superintendent Wesley Hospital, Chicago, Illinois, 1889-1891 and 1900-1905.

Traveled in Europe, 1896.

Superintendent, Chicago Deaconess Home, Chicago, Illinois, 1887-1890.

Superintendent, Methodist Deaconess Orphanage, Lake Bluff, Illinois, 1890-1898.

Organized the Methodist Episcopal Old People's Home, Chicago, Illinois; the Agard Rest Home, Lake Bluff, Illinois; and reorganized Jennings Seminary, Aurora, Illinois.

Secretary, Board of Trustees of the Deaconess Pension Fund from 1910 to 1926.

Died, Chicago, Illinois, Thursday, July 1, 1926.

Burial, Oakwood Cemetery, Chicago, Illinois, Saturday, July 3, 1926.

Born, Quakertown, Pennsylvania, November 2, 1849.

Clerk in store in Philadelphia, Pennsylvania, 1864-1867.

Student, Bryant and Stratton Commercial College, Philadelphia, Pennsylvania, 1868-1869.

Bookkeeper, New York City and Chicago, Illinois, 1870-1879.

Student, Park College, Parkville, Missouri, 1880-1881.

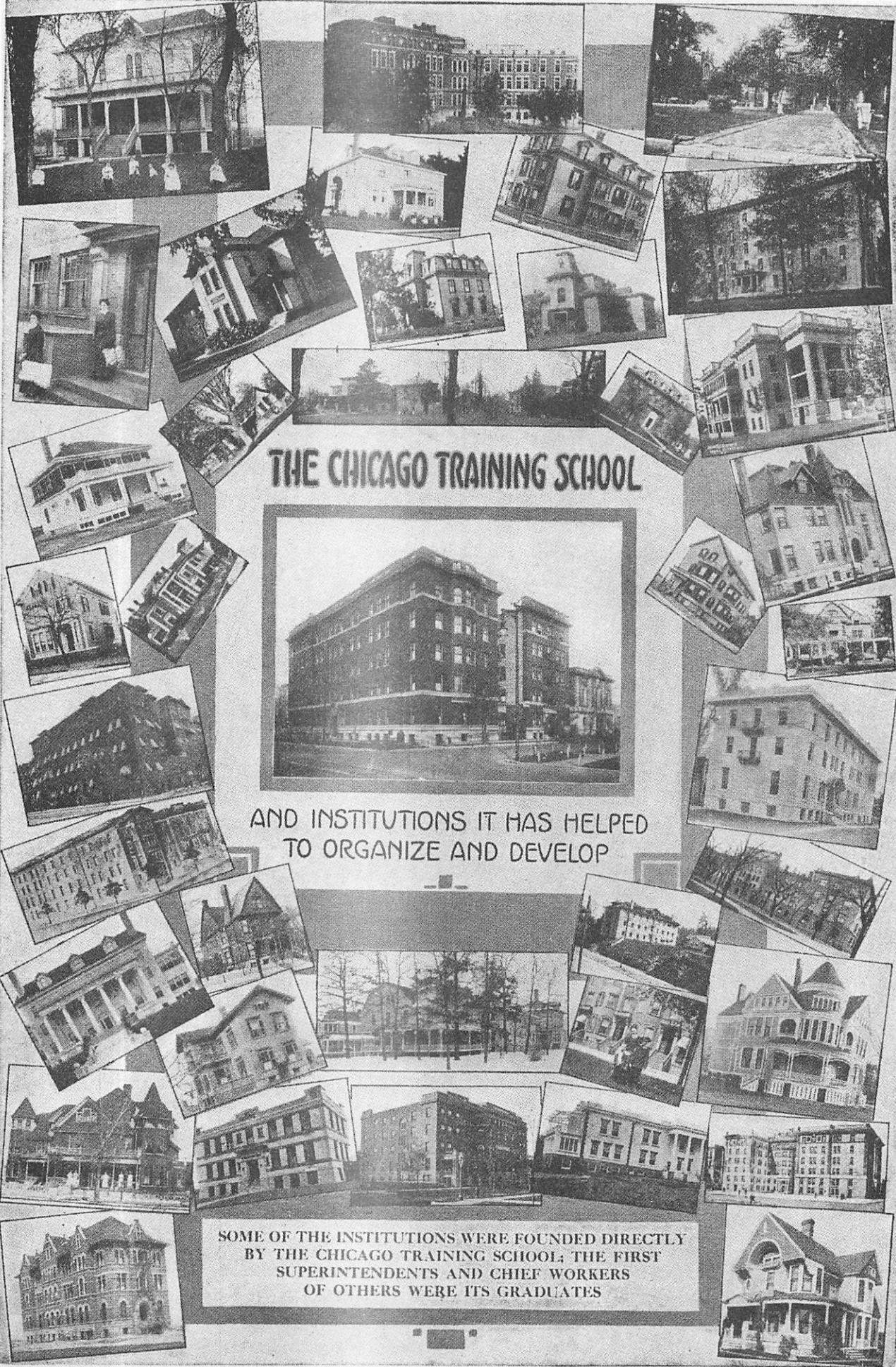
Secretary, Young Men's Christian Association, Elgin, Illinois, 1882.

Assistant Secretary, Young Men's Christian Association, Chicago, Illinois, 1883.

Student, McCormick Theological Seminary, Chicago, Illinois, 1884-1885.

Married to Lucy Jane Rider, Arlington Heights, Illinois, May 21, 1885.

Student Pastor, Arnold Memorial Methodist Episcopal Church, Chicago, Illinois, 1885.



THE CHICAGO TRAINING SCHOOL

AND INSTITUTIONS IT HAS HELPED
TO ORGANIZE AND DEVELOP

SOME OF THE INSTITUTIONS WERE FOUNDED DIRECTLY
BY THE CHICAGO TRAINING SCHOOL; THE FIRST
SUPERINTENDENTS AND CHIEF WORKERS
OF OTHERS WERE ITS GRADUATES

THE CHICAGO TRAINING SCHOOL

Has furnished Methodism with the Founders, or First Superintendents and Chief Workers of

40 INSTITUTIONS

Twelve Deaconess Homes

Chicago Deaconess Home.....	Chicago, Ill.
Frances Mahon Nurses' Deaconess Home.....	Glasgow, Mont.
Portland Methodist Deaconess Home.....	Portland, Ore.
Fall River Deaconess Home.....	Fall River, Mass.
Arizona Deaconess Home and Hospital.....	Phoenix, Ariz.
Van Orsdel Deaconess Nurses' Home.....	Great Falls, Mont.
Providence Deaconess Home.....	Providence, R. I.
New York Deaconess Home.....	New York, N. Y.
Tourtelotte Deaconess Home.....	Minneapolis, Minn.
Milwaukee Deaconess Home.....	Milwaukee, Wis.
New England Deaconess Home.....	Boston, Mass.
Nurses' Home.....	Omaha, Neb.

Four Girls' Homes

Lucy Rider Meyer Hall.....	Providence, R. I.
Girls' Industrial Home.....	Fall River, Mass.
Fliedner Hall	Pawtucket, R. I.
Milwaukee Deaconess Girls' Home.....	Milwaukee, Wis.

Seven Schools

Chaddock Boys' School.....	Quincy, Ill.
Monnett Girls' School.....	Rensselaer, Ind.
Jennings Seminary.....	Aurora, Ill.
New York Deaconess Training School.....	New York, N. Y.
Montana Deaconess School.....	Helena, Mont.
New England Deaconess Association Training School for Christian Service.....	Boston, Mass.
Fall River Industrial School.....	Fall River, Mass.

One Rest Home

Agard Rest Home.....	Lake Bluff, Ill.
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Ten Hospitals

Nebraska Methodist Episcopal Hospital.....	Omaha, Neb.
Dakota Deaconess Hospital.....	Brookings, S. D.
Central Washington Deaconess Hospital...	Wenatchee, Wash.
Montana Deaconess Hospital.....	Great Falls, Mont.
Bozeman Deaconess Hospital.....	Bozeman, Mont.
Frances Mahon Deaconess Hospital.....	Glasgow, Mont.
Asbury Hospital.....	Minneapolis, Minn.
Maria Beard Deaconess Hospital.....	Spokane, Wash.
Wesley Hospital.....	Chicago, Ill.
New England Deaconess Association Hospital..	Boston, Mass.

Four Orphanages

McClelland Orphanage.....	Pueblo, Colo.
Mason Deaconess Home and Baby Fold.....	Normal, Ill.
Methodist Deaconess Orphanage.....	Lake Bluff, Ill.
Hill Crest Deaconess Baby Fold.....	Dubuque, Iowa

Two Old People's Homes

Methodist Episcopal Old People's Home.....	Chicago, Ill.
Methodist Old People's Home.....	Spokane, Wash.



1895-1934



1885

HOMES

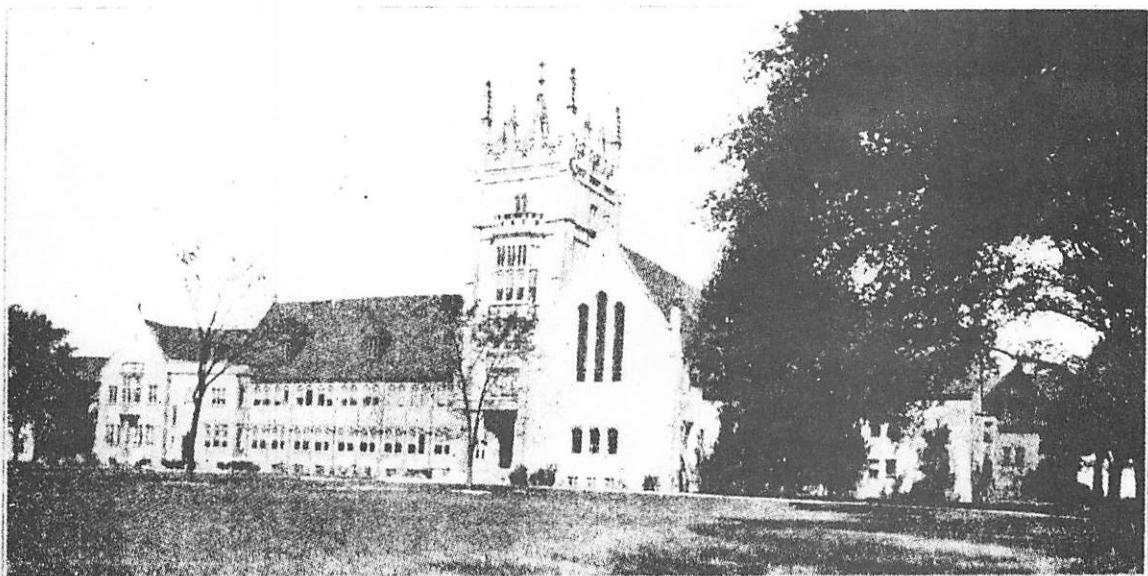
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CHICAGO

TRAINING SCHOOL



1886-1895



1934—